

VERMONT TELEGRAPH.

TWO DOLLARS PER ANNUM.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

[PAYABLE WITHIN FOUR MONTHS.]

BY ORSON S. MURRAY.

BRANDON, WEDNESDAY, DECEMBER 16, 1840.

VOL. XIII. NO. 13.



POETRY.

Predictions of Malachi.

A correspondent of Blackwood thus par-
aphrases some of the predictions of Malachi.
Sound on the rampart,
A sound at the gate,
Hear the roused lioness
Howl at her mate.
The thicket at midnight,
They roar for the prey
That shall glut their red jaws
At the rising of day.
Or wrath is descending
On Zion's proud tower;
It shall come like a cloud,
And shall wrap like a shroud,
Till, like Sodom, she sleeps
In a sulphurous shower.
Behold! the day cometh,
When all shall be flame;
When, Zion! the sackcloth
Shall cover thy name;
When thy bark o'er the billows
Of death shall be driven;
When thy tree by the lightning
From earth shall be riven,
When the oven, unkindled
By mortal, shall burn;
And like chaff thou shalt glow
In that furnace of war;
And dust as thou wert,
Thou to dust shalt return.
Tis the darkness of darkness,
The midnight of soul!
No moon on the depths
Of that midnight shall roll;
No starlight shall pierce
Through that life chilling haze;
Or torch from the roof
Of the temple shall blaze.
But when Israel is buried
In final despair;
From a height o'er all height,
God of God, Light of Light,
His sun shall arise—
Her great Sovereign be there!
Then the sparks of flame,
From his chariot-wheel hurled,
Shall smite the crown'd brow,
And the God of this world
Then, captives of ages!
The trumpet shall thrill
From the lips of a seraph
O Zion's sweet hill,
Or, veiled in glory,
Thy Monarch shall come,
And from dungeon and cave
Shall ascend the pale slave;
Last Judah shall arise,
Like the soul from the tomb!
Who rush from heaven?
The angel of wrath;
The whirlwind his wing,
And the lightning his path.
His hand is uplifted,
He carries a sword;
Behold! he heralds
The march of his Lord;
Hark, earth, to his voice;
Behold! he comes!
When the cherubim wings
Fear the King of thy kings?
Woe to, to the ocean,
Woe to, to the land!
Tis the day long foretold,
Tis the judgment begun;
And thy sword, thou most Mighty!
Thy triumph is won.
The idol shall burn
In his own gory shrine;
Then, daughter of anguish,
Thy day-spring shall shine!
Proud Zion, thy vale
With the olive shall bloom,
And the musk-rose distil
Its sweet dew on thy hill;
For earth is restored,
The great kingdom is come.

VERMONT TELEGRAPH.

BRANDON, SATURDAY, DEC. 12, 1840.

For the Telegraph.

THE LOVE OF MONEY IS THE ROOT OF
ALL EVIL.—1 Tim. 6: 10.

No. 8.

The love of money has extinguished
the common principles of humanity, as well
as common honesty. A moment's reflection
will convince us of it. The common
feelings of humanity would lead us
to do nothing we knew would give pain
to our fellow creatures; but the course
which many pursue is calculated to pro-
duce feuds and animosities in families, in
neighborhoods and amongst individuals,
and in many instances this course is pur-
sued, because of the gain arising there-
from. This passion is the cause of great
guilty and oppression, even amongst the
nearest relatives. This is partially illus-
trated by the following narrative. Mr.
B— was a gentleman of extensive fortune.
He sustained a christian character. Like
Howard he lived to do good. All who
were in want with whom he was acquaint-
ed, shared in his liberality. The covet-
ous would sometimes express their amaze-
ment at his benevolence; and with much
apparent sympathy tell him he would suffer
the miseries of poverty, if he did not
alter his course. In answer to which, he
would address them as follows: "He that
giveth to the poor lendeth to the Lord—
I am only doing my duty. God requires
that I should not love the world, but

should act upon the principle, that the
earth is the Lord's and the fullness thereof.
As I am in duty bound to do good to all
men, if I neglect any opportunity of doing
good, I commit sin, as much as though I
transgressed any other positive law of
God." This man was blessed with a
large family of children; and he endeav-
ored as soon as possible to instill into their
minds the heavenly principles by which
he was governed. He taught them es-
pecially not to love the world. In that
family the dove of peace delighted to dwell.
The children appeared to have affection,
the one for the other. They lived so for
years. At length they settled in the
world; but alas! without religion.—
And now the love of money takes pos-
session of their hearts. This leads them to
distract and grow cold, one towards the
other. The dove of peace no longer
dwells with them. There is now found
amongst them envy, and strife, and every
evil work. The father dies broken heart-
ed. And as the eagles gather together
where the carcass lies, so these children
assemble to divide the estate of their de-
ceased parent. For years, they had hard-
ly spoken to each other in peace; and the
spirit they now manifest is more like
beasts of prey over a carcass, than the
spirit of men, possessed of human feelings,
and rational minds. The estate is divid-
ed, to the dissatisfaction of all, because
each one could not have the whole, though
an equal share would make a man com-
fortable through life. They part, hating
and being hated. The origin of all this
is the love of money. In this instance,
we see the common feelings of humanity
are extinguished, feuds arise, and much
misery ensues, because of this evil pas-
sion. Though the above narrative be fic-
titious, are there not similar instances, in
some respects, occurring very frequently?
Think, of what the love of money has
done in Africa, where the most sacred ob-
ligations of humanity have been systemat-
ically violated for a long course of years,
and under the protection and connivance
of christian governments! Has that man
any principle of humanity, who can without
remorse separate the nearest relatives, and
sever the tenderest ties to gratify his un-
holy love of gain? We have heard of
the horrors of the "Middle Passage;"
had those human feelings, who were the
cause of so much misery? Impossible:
the love of money had extinguished them.
From this unholy fountain, issues as an
overwhelming scourge, the oppression of
the poor in every form & shape, which hu-
man ingenuity can devise—the envyings
& jealousies, too frequent among the poor
themselves—the political intrigues and
excitements, that too frequently pervade
our land, and a thousand other nameless
evils, known only to God. It is the cause
too, in many instances of the widow's
groans—the orphan's sighs—the wife's
tears—wearisome days of toil and distress
—doleful nights of unmitigated sorrow
and pain—barbarous scenes of domestic
dissension—ceans of blood and rivers of
tears. "And on its altar are sacrificed
ease, peace, truth, faith, integrity, a good
conscience, friends, love, charity, human-
ity, benevolence, and all the sweet and
tender sympathies of life." Is then the
language too strong, when it is said the
love of money has extinguished the com-
mon principles of humanity? God of my
country! is there no power by which this
evil passion can be exorcised from the
hearts of men? Yes. There is a foun-
tain open for sin and uncleanness. The
grace of God in Jesus Christ can save us
even from the love of money. May we
then immediately apply to the Savior,
and be washed in his atoning blood, that
we be preserved blameless, and at his
coming be found of him in peace, uncon-
taminated with the love of money, the root
of all evil. A. H. H.

Barnston, L. C. Nov. 1840.

It will be manifest from the date of the article
above, that it was written a long time since. It was
not forwarded, however, until recently.

For the Telegraph.

Hosick, Aug. 28, 1840.

HOLY GHOST BAPTISM.

Brother Murray.—By the last Mail I
received, as usual, the Telegraph, which
I eagerly perused. Among other things
my eye fell upon Mr. Finney's letter on
ministers being baptized with the Holy
Ghost, as a necessary qualification for
their work. Now it appears to me that
Professor Finney is, on some subjects, a
great man—a master spirit, and indeed

some of his remarks in the article above
alluded to, are true and important. That
men should be intellectually, theological-
ly, and spiritually educated, I readily ad-
mit. But against the sentiment of minis-
terial Holy Ghost baptism, or as it should
be immersion, I am obliged to demur.—
The baptism of the Holy Ghost was spoken
of by John, as all the evangelists bear
testimony—see Math. 3: 11; Mark, 1: 8;
Luke, 3: 16; John, 1: 26-33. There
are but two instances in which I can
clearly recognize an immersion in the
Holy Ghost. The first in Acts, 2: 1-4.
The first thing in these verses which forc-
ibly strikes the mind is, that there was
a proper immersion. "It filled all the
house where they were sitting." So that
all these disciples (120) were literally, so
to speak, immersed. The second thing
remarkable is, the effects immediately
produced are visible, by this miraculous
operation. Here let me quote. "This
baptism did not by any means respect
principally the working of miracles as
some seem to have supposed,—for they
possessed the power of working miracles
before. But its main design and bear-
ing was to fill them with light, and power,
in preaching the gospel." The reader
will perceive that here is some truth, and
some error, so artfully mixed that many
might be deceived. The Apostles, it is
true, had the power of working miracles,
but had not power to work as many, at
least by one, before, as after their bap-
tisms,—for to speak with tongues appears
clearly to have been as much a miracu-
lous gift or power as to "heal the sick,"
"raise the dead," &c. But this distinc-
tion, Mr. Finney seems to have overlook-
ed, because no mention is made of this pec-
uliar gift, until the day of Pentecost.—
True they were filled with the Spirit, and
perhaps had "more light and power in
preaching the gospel," but it does not leg-
itimately follow from this that there is no
distinction between being baptized with
the Holy Ghost, and being filled "with
the spirit." Because every body knows,
that a thing or vessel may be filled, and
not immersed, or baptized. Nor does it
follow that all who receive and are filled
with the Spirit are able to do as did these
disciples—because if so, then they could
speak with tongues. "Like causes pro-
duce like effects." See Acts, 10: 44-46.
Now sir, admitting my view to be cor-
rect, who can believe in Holy Ghost
baptism. We may, and I contend ought,
as ministers, to "be filled with the Spirit"
—to cherish his soul cheering and sanc-
tifying influences—to seek his presence in
all our labors; but it does not follow, that
either ministers or people ought to pay
to be baptized with Holy Ghost and with
fire, which I think justly limited to two
cases, both of which I have mentioned.—
And again, sir, it appears that such is Mr.
Finney's idea of this baptism, as a spiri-
tual immersion, that no sprinkling can be
admitted in the case,—for such would
most clearly represent the qualifications
of those ministers who have but partially
participated in the divine influence of the
Holy Spirit. Therefore the following is
my view of the subject.

1. That the 120 disciples were on the
day of Pentecost immersed in the Spirit.
2. That the effect was, they spoke
with tongues, as the Spirit gave them ut-
terance, (the main object of their immer-
sion.) See also, Acts, 10: 44-46.
3. That all ministers, if obedient, can
and ought to be filled with the Holy Spirit.
Acts, 2: 4; 6: 5; Eph. 5: 18—
For God is willing to give his holy spirit
to them who ask him.
4. That all Christians should be en-
couraged to be more spiritual, self deny-
ing and more consecrated to God and re-
ligion—that they can, if desirous, become
walkers with God, and in the Apostolic
sense.

A. KENYON.

Dec. 1, 1840.

RELIGIOUS MISCELLANY.

The Revised Version of the Scriptures.

In various papers strictures have been
indulged on a revised version of the Scrip-
tures, shortly to be issued from the press
in Philadelphia, and some have been un-
generous and untrue. To awaken preju-
dice against the work, it has been called a
new translation by the Baptists, a Baptist
Bible, &c. as though the Baptist denom-
ination were engaged as a body, in getting
up and issuing this work. We were con-
fident there was no truth in these asser-
tions, but what account to give of the
matter we did not exactly know, as we had
nothing sufficiently definite. But having
the privilege of hearing a clear and con-

dened expose of the undertaking, in a
discourse last Lord's day from Brother
Bernard, we are now enabled to give the
thing correctly. We have been opposed,
as our readers know, to our denomination
engaging in any new translation of the
Bible, and are still opposed to it; but we
confess, after hearing Br. B's expose of
this new work, and that it is entirely a
private undertaking of a few brethren, on
their own responsibility, our objections to
such an edition were completely removed.
The design is to correct the grammatical
errors, to expunge indelicate passages that
cannot be read in the family nor the pub-
lic, and give the meaning in language
unexceptionable, alter obsolete words and
phrases into intelligible terms, transpose
the words in some obscure and equivocal
passages, so as to make them clear and
intelligible; translate words directed to
be left untranslated by King James, and in
short to present a complete edition of the
Scriptures, faithfully translated and re-
vised—and that too by two or three breth-
ren of decided piety, and eminently dis-
tinguished for Biblical scholarship, and a
critical acquaintance with the ancient lan-
guages. Dr. Webster has made a very
good attempt of this kind, but he has not
done the work fully. We heartily wish
the brethren God speed in their noble en-
terprise, and we doubt not that all those
who may have the privilege of hearing
brother Bernard's expose, will unite with
us in the same expression. It is just such
a Bible as the whole community want,
and we shall wait impatiently until it
makes its appearance in the spring. It is
to be executed on fine paper, with clear
type, convenient for family reading, with
the old text, where alterations are made,
given in the margin and with marginal
references. P. do baptisms, as well as Ep-
istals, are subscribers for the work.—Ed.
N. Y. Rep. Register.

THE SECOND COMING OF CHRIST.

On the 14th of October a Conference
was held in Chardon Street Chapel, Bos-
ton, of the believers in the near approach
of the second coming of Christ, and the
end of the world. We furnish the fol-
lowing extract from an account of the pro-
ceedings of the Conference, in the Chris-
tian Herald.—Morning Star.
The meetings were all well attended,
and about 200 gave in their names as
members of the Conference. The bond
of union in this meeting was the belief
of the common belief of all its members,
that the 2d Advent of the Glorious Redeemer
IS NEAR AT HAND. There was no
attempt to produce conviction that it would
inevitably take place in 1843.
A preliminary meeting was held on
Tuesday evening. It was expected that
Brother William Miller would be present,
and notice had been given that he would
address the congregation. The people
were disappointed. Eld. Himes opened
the meeting by reading a letter from Bro.
Miller's son, stating that his father was
sick with a typhus fever, and would not
therefore be able to attend the Conference
as fondly anticipated. Eld. H. Jones and
P. R. Russell gave an exposition of the
24th of Mat.

On Wednesday at 10. A. M. the Con-
ference was organized in Chardon St.
Chapel.

Henry D. Ward, of Shrewsbury, Mass.

was chosen President.
As the President took the chair he
made some interesting and appropriate
remarks. He said it was no novelty that
had called us together.—The sentiment
that the coming of Christ was near
and that he would come personally was a
sentiment held by the primitive church,
and the contrary sentiment was a modern
doctrine, a novelty. The throne of grace
was fervently addressed by Brother J.
Litch, after which he addressed the meet-
ing at length, and in an able and feeling
manner, upon the 2d Coming of the Mes-
siah. We took notes of this address and
perhaps may write them out, so far at
least as to give our readers an abstract.

Afternoon Session. In the afternoon
the President read an elaborate lecture
upon "The doctrine and History of the
Millennium." It was clearly proved in
this lecture that Christ informed his dis-
ciples before he left them, and ascended to
heaven, that he should be gone but a little
while; that he "should make a short
work on the earth" and then come again
—that the Apostles regarded the 2d
Advent even in their day, and that the
Christian Fathers, St. Clement, Alex-
andrian, Irenaeus, Cyprian, Justin Martyr,
and the whole primitive Church believed
in the personal coming of Christ in the
clouds of Heaven, to raise and change his
saints, destroy the wicked and regenerate
the earth by fire; and that they regarded it
as an event daily to be expected in their
day. It was also shown that Luther and
his coadjutors in the Reformation entertain-
ed the same sentiments. The modern
popular notion of a temporal Millennium
to precede the immortal state, was traced
to Whittier, President Edwards and Dr.
Hupkins.

As this learned and interesting article
will be published with the report of the
Conference, we deem it unnecessary to
enlarge upon its contents.

In the evening session of Wednesday,
Brother H. Jones, delivered an address of
an hour's length, which he had evidently
prepared with much pains upon "The
Return of Israel." In this address the
common opinion that the Jews are to re-
turn to Palestine,—rebuild their city and
temple, and be converted to Christianity,
before the 2d coming of Christ, was ex-

posed, and shown not to accord with the
prophecies, which are supposed to teach
that doctrine. Brother Jones contends
that the term Israel of God includes all
the righteous, Jews and Gentiles; and
these, at the coming of the Lord, Messiah,
will return to Zion, the city of our God,
the New Jerusalem, with songs of ever-
lasting joy upon their heads. Letters
were produced from the Jewish High
Priest in London, together with the state-
ments of Jewish priests and merchants in
the city of N. York, to show that the
Jews as a people are making no arrange-
ments to return to the land of their fathers,
and that they have no idea of ever return-
ing to the "Land of Promise," except it
be under the personal guidance of their
long expected Messiah. This address
will also be published with the report.

Brother J. Litch presented the Confer-
ence with a critical chronology of the
prophecy, in which it was shown
that we live in the year of the world
5997, and that 1843 will close the six-
thousand from the creation. Of the cor-
rectness of this calculation we do not pro-
pose to be a competent judge without a
long and careful investigation. It will be
given to the public and an investigation
of its merits challenged.

Thursday morning a Committee of
Foreign Correspondence was chosen con-
sisting of the following brethren, viz:

J. V. Himes, H. D. Ward, J. Litch,
H. Jones, and Wm. Miller. The time
was mostly taken up in reading letters
and in social conference and prayer. A
letter of good advice was received from
Rev. J. Hall of Pa.—read and referred to
the Business Committee; another was
read from the Rev. J. Truer full of the
marrow and the fatness of the blessed
gospel of the Blessed God. A letter was
also read from Brother Miller's physician,
informing the Conference that he was a
little better, that his complaint was a nervous
fever, induced by his excessive labors,
and that he would probably be confined
three or four weeks. Referred to Com-
mittee.

Several brethren gave an account of the
progress of the cause in their several sec-
tions of the country, and their own expe-
rience upon the subject.

Brother Miller gave an account of the
labors of Brother Miller, in Portsmouth,
N. H. and in Portland, Me. Eld. W.
Lincoln, gave particularly an account of
the late glorious revival in Portland which
commenced in connection with Brother
Miller's labors in that city. John Lord,
Daniel Russell, and some others spoke of
their happy experience of the blessed hope
of the near approach of the Divine Re-
deemer. The afternoon session was closed
by the Communion service. J. Litch
and P. R. Russell broke bread to some
hundreds of happy saints. It was a sol-
emn and glorious season.

The evening session after prayer and
singing was devoted to the reading of an ad-
dress, which Brother Miller had prepared for
the Conference upon "The Last
Judgment," and to the raising of funds.
The address was sent on by mail, in rat-
her an unfinished state, to supply, in some
respect, the absence of its worthy author.
It was an able and interesting document,
and will be published in the report.

From the N. H. Rep. Register.

NICHOLAS CURTIS.—Principal chief of
the Tuscarora Indians, died at Tuscarora,
N. Y. Oct. 29, aged 82 years. More than
50 years ago he experienced religion and
united with the Congregational church.
For several years past, he had been la-
boring under doubts in regard to the views
he had entertained concerning the ordi-
nance of baptism, and he resolved to ex-
amine the subject as in the light of eter-
nity. As a consequence, after a full and
confid examination, he arrived at the
conclusion that believers only were the
subjects, and immersion the action in bap-
tism. With these views he offered him-
self as a member of Tuscarora Baptist
church, in May 1838, and on being received
was baptized by his son Eld. James Cur-
tis. Since his baptism he has been a
faithful and worthy member of the church,
and has taken a deep interest in its pros-
perity. He died in the triumph of faith.
Abridged from the N. Y. Baptists Reg-
ister.

Immersion was the only approved bap-
tism for 1300 years after Christ.

Sir David Brewster, editor of the Edin-
burgh Review, than whom, none, perhaps
is more competent to judge, says, that im-
mersion was practiced by all Christians
until the beginning of the fourteenth cen-
tury; that the Council of Rivena, held in
1311, first sanctioned sprinkling, but cor-
rupt as was the Church of Rome, whose
council this was, it did not enjoin sprink-
ling, but merely said it was admissible.—
N. H. Baptists Register.

THE DEATH-BED.—Philosophy at such
a time as this has no effect; nor can re-
ligion and philosophy conjoined check
when over the bed of death, the tears
which gush from the reservoir of Nature.
We must weep. But why? The dy-
ing do not weep; they may be calm, se-
rene, free from pain, happy; most happy
in the enjoyment of the prospect of cele-
stial bliss; still we weep! Is it to lose
them! They lose us! But in their view
then they lose us but for a time, while in
ours we lose them for ever. We there-
fore weep; we weep to be left in the world
without them, while the fountain of their
tears is dried up with the sweet hope of
meeting us—where the wicked cease

from troubling, and the weary are at rest,"
in the realms of peace, to part no more.

The Pennsylvania Baptist State Con-
vention has sustained the past year, 18
missionaries, who have performed an
amount of service equal to fourteen years;
they have preached 6,640 sermons, bap-
tized 234 persons, constituted several churches,
and organized many Sabbath
Schools. Several feeble churches hitherto
assisted, have acquired sufficient strength
as to be able to assist themselves. The
amount of money received during the past
year, is \$1,432, and the expenditures
\$1,750.—N. H. Baptists Register.

An Essay on Christian Perfection.
"Be ye therefore perfect, even as your
Father which is in heaven is perfect.—
Mat. v. 48.

There are few subjects of a religious
character on which the minds of men are
not liable to be carried to obvious extremes.
Such indeed is the constitution of the hu-
man mind, that the tendency to extremes,
on matters of belief, is almost universal,—
especially where a difference of opinion
may happen to prevail. Happy is it,
therefore, for that man who shall be en-
abled, amidst all the dangers to which he
is exposed, to pursue the even tenor of
his way,—to avoid the rugged rocks on the
one hand, and the threatening quick-
sands on the other, and steer his tottering
and tempest-tossed bark safely over the
perils of the deep, and, unscathed and un-
impeded, shall ultimately reach the peace-
ful harbor, and enter with joy the destined
port. Alas! how many are shipwrecked
and lost by the way!

But on no subject, perhaps, have men
been found to indulge greater extremes
than that of Christian Perfection,—the
theme of the present Essay. It cannot be
expected, however, that in treating this
subject we shall enter largely upon the
different views that have been entertained
respecting it, nor that we should attempt
any very elaborate discussion of the sub-
ject itself in a hasty article of this kind.
All that can be attempted is to give a
succinct view of the subject, and correct
thereby some of the most palpable errors
which different classes entertain in regard
to it.

Witsius informs us that the term per-
fection is used in five different senses in
the Scriptures. And according to him
they may be thus enumerated. 1. A
perfection of sincerity. 2. A perfection
of parts. 3. A comparative perfection.
4. A evangelical perfection. 5. A perfec-
tion of degree. This last is defined to
be that by which a person performs all
the commands of God, with the full exer-
tion of all his powers without the least de-
fect; and is supposed to be what is re-
quired in the passage before us.

In the further consideration of the sub-
ject, let us enquire

I. WHAT IS MEANT BY CHRISTIAN
PERFECTION?

II. IS IT ATTAINABLE? and

III. DO ANY ACTUALLY ATTAIN IT?

I. WHAT IS MEANT BY CHRISTIAN
PERFECTION?

It is proper to remark, here, that the
subject is not understood to require the
same natural perfection which God pos-
sesses; nor perfection in knowledge; nor
entire freedom from temptation; nor even
the same moral perfection which distin-
guishes the Deity. But it is supposed to
demand implicit obedience to the law of
God as a rule of the Christian's life. It
requires supreme and uninterrupted at-
tachment to God, and pure, disinterested,
and impartial benevolence to men. Or in
the language of another, "It requires that
we should be actuated by the same feel-
ing, and act on the same principles that
God acts upon; to leave self out of the
question as uniformly as he does; to be
as much separated from selfishness as he
is; in a word, to be in our measure as
perfect as God is. Christianity requires
that we should do nothing more nor less
than the law of God prescribes. Nothing
short of this is Christian Perfection. This
is being morally just as perfect as God.
Every thing is here included, to feel as he
feels, to love as he loves, and hate what
he hates, and for the same reason that he
loves and hates."

It is most unquestionably a mistaken
idea to suppose that less is required of us
under the Gospel, than was required un-
der the law. The Gospel, it is true, does
not require perfection as a condition of
salvation. If it did, we might well sit
down in despair. But, at the same time,
it ought to be distinctly understood, that
no part of the moral law is abrogated by
the Gospel. It is still a perfect rule of
action to believers. The Gospel requires
the same holiness as the law. To be
perfect, then, in the sense of the passage
before us, is, to possess a perfectly obedient
heart; to put on the Lord Jesus Christ
fully; to imitate his imitable perfections
and to be entirely conformed to the like-
ness of his blessed image. One who
would be perfect, therefore, must cultivate
the moral affections to the utmost. He
must be crucified to the world, and the
world must be crucified to him. He
must live by faith on the Son of God. In
a word, he must think, and feel, and act,
just as God requires in the Gospel. He
must lack nothing, and have nothing su-
perfluous or redundant. Such is our un-
derstanding of Christian Perfection. You
perceive the standard is very high, and
altogether worthy of its adorable author.
We proceed next to enquire.

II. IS THIS PERFECTION ATTAINABLE